

Mind and Matter.

PHILADELPHIA, SATURDAY, NOVEMBER 15 M. S. '32

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J. M. ROBERTS PUBLISHER AND EDITOR

For rates of Advertising and Terms of Subscription, &c., see advertising columns on third page.

Mind and Matter Free Circle.

We will on Monday afternoon next at 3 o'clock, have a public meeting on this subject, which will be continued weekly on Monday afternoons at the same hour until further notice, at which Alfred James will sit as the medium. A portion of the time will be given to the answering of questions by the controlling spirits.

Our Premiums.

Steel plate engravings of the "Birthplace of Modern Spiritualism," "Homeward," and "The Orphans' Rescue," are choice works of art. Each subscriber, old or new, has a choice of one. And premium subscribers, including the subscriber's name is entitled to one free. Let each subscriber favor us with a new subscriber and thus possess both pictures free.

Read description of pictures and full particulars on another page. A little effort on your part, small in comparison to our efforts, would triple our list of subscribers in sixty days.

Dr. J. V. Mansfield's Offer.

61 W. 42d Street.

NEW YORK, Oct. 4, 1870.

DEAR BROTHER ROBERTS:—You may say to all that will send you a new subscription for \$8 they may send with it a sealed letter and "I will write to it free of charge." This offer may stand open from October 4 for four months, ending February 4, 1881. All letters to be sent to you, your name and address, and name of the paper written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written. Respectfully,

J. V. MANSFIELD.

Instructions to the subscriber:—In sending a sealed letter, and writing to the departed, the Spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly but not stitch them, as it defaces the writing matter. The letters to secure attention must be written in the English language.

The New Departure of the "Religious Philosophical Journal."

It hauls down the flag of Spiritualism and runs up the non-descript rag of Liberalism.

The Index, of October 30th, has the following double ledged notice at its head. A copy with this invitation especially marked has been sent to us and we cheerfully avail ourselves of it to send him "a marked copy of our comments." The invitation is as follows:

TO EDITORS.

"Your particular attention is invited to the contents of this number of *The Index*, which gives evidence of a decided departure from liberal journalism. *The Index* and the *Religious Philosophical Journal*, advocate only such liberalism as is grounded on respect for public and private morality and detestation of licentiousness in all its forms. Five thousand extra copies of this issue have been printed, and one will be mailed to every subscriber, and to every one who may be interested in the movement. *The Index* is now the organ of the *Religious Philosophical Journal*, and it is the organ of whatever comments you may be pleased to make, the courtesy will be duly appreciated by the Editor of *The Index*.

291 Washington Street,
Boston, Mass.

The especial feature of the number of the *Index* in question is the repudiation of the obnoxious traits with which Col. John C. Bundy regaled the readers of the *R.-P. Journal* in the issue of October 28th. We find no language that will express our contempt for the miscreants who, in the name of "respect for public and private morality and detestation of licentiousness" in all its forms. *Five thousand extra copies* of this issue have been printed, and one will be mailed to every subscriber, and to every one who may be interested in the movement. *The Index* is now the organ of the *Religious Philosophical Journal*, and it is the organ of whatever comments you may be pleased to make, the courtesy will be duly appreciated by the Editor of *The Index*.

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The damned have worked for the Saints, and now the Saints are damned. *The Index* is damned, will be looked upon by the Christian church as confessors for the most important truth ever revealed to man.

Take courage, then, ye sorely tried ones who stand in the fore-front of the battle against bigotry and error. The blood of the martyrs is the seed of the church, and nothing short of the sacrifice of the cross assured the triumph of Christianity. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, so persecuted they the prophets which were before you."

But what we want especially to call the attention of our readers to is this claim on the part of Mr. Abbott, that Col. Bundy's paper is not a spiritual journal but one "of two liberal journals" of the class to which the *Index* belongs. In view of the claim of Hudson Tuttle, elsewhere criticised, that Spiritualism is allied to Liberalism, we may readily see that that claim of Mr. Abbott was not made without a common understanding between these three Liberalists of Spiritualism. Every body knows what an earnest friend of Spiritualism Francis E. Abbott is, and they may therefore correctly judge thereby just what kind of Spiritualists Col. Bundy and Mr. Tuttle are. The Jesuit trinity used to be the *Journal*, of Chicago; the *Herald* of Boston and the *Times*, of Philadelphia. The Liberalist trinity are the *R.-P. Journal*, the *Seminar Times* and the *Index*. What business has these three Liberalists of Spiritualism to be a spiritual paper at all? Rest assured gentlemen, editors, there is no alliance between Spiritualism and Liberalism and there will be none. Spiritualism is waging alike an uncompromising war against Jesuitism and Materialism. It asks no favors of either and will tolerate no overtures of peace. Its mission is the establishment of truth wherever there is a human intelligence to receive it; and it will be neither diverted or obstructed in its onward career. You had better accept this fact and cease your petty attempt to hold it back. To Jesuitism and Liberalism Col. Bundy and his paper belong—not to Spiritualism. Spiritualists drop him.

The Martyr Spirit.

The analogy between the first and second coming of the Christ spirit, between primitive Christianity and Modern Spiritualism is shown, as in their doctrines, their miracles and their spiritual gifts, so also in the number of their respective martyrs. The great truth for which the early Christians were ready to die was the fact of the resurrection of our Lord. Despite the criticisms of Strauss, Baur and J. F. Newman (the supposed author of *Supernatural Religion*), that recent work which has produced such a powerful effect on the thinking portion of the English public) there still remains the fact of the rise and progress of the Christian Church. How are we to account for it? The ridicule of Horace, Lucian, Celsus and even of the common people (as we see in that caricature of the second century recently discovered at Rome, where a man with an ass's head is figured on a cross) to whom another man kisses his hand in worship, with the legend "Alexamenos worships God," must have been almost as hard to bear as the popular scorn to-day of the believers in Spiritualism. Nothing, indeed, could have stood up against it but a well-grounded conviction of the truth of Christianity. This truth rests primarily on the resurrection of Christ. "If Christ be not

risen, then is our preaching vain and your faith is also vain." The conviction that a dead man had indeed come to life was a matter of passionate and enthusiastic belief in the early church. It could not start itself. On what then did it rest? Strauss states the logical dilemma of science: "Either Jesus did not die, or he did not rise again;" and truly, if by a resurrection of the dead is meant a rising again of that body which was laid in the tomb, this alternative is one from which there is no escape. A man really dead never did rise, and never will; any more than a seventeen-year locust after its skin has split down the back and the insect has emerged and dried its wings will ever resume its shell. That would be a miracle, a contradiction of the laws of Nature, a return of the child to its mother's womb, and here the Spiritualist and the man of science are at one.

How then, did it happen, as St. Paul testifies, that our Lord was seen of five hundred brethren at once? Here the analogy of his second coming explains the difficulty and reconciles Science and Religion. If we conceive that Jesus availed himself of that law of nature—little understood as yet, but demonstrably true—by which a spirit can, under favorable circumstances, reclothe itself temporarily in mortal form, or as we say materialize, the whole difficulty is solved. He appeared at Emmaus and dematerialized or vanished, after breaking bread with his disciples. He so appeared to his apostles in a room which was closed for fear of the Jews, as so many of our seance rooms have been closed for fear of the Philistines. And in both cases, we may remark in passing, the drawing of the veil of Isis was right, for holy things ought to be concealed from the profane, as the Jews when they pray, envelop their heads in the mantle called the "Thalith." The astounding phenomenon of materialization once seen under test conditions, leaves an impression on the human mind which nothing can efface, and hence the boldness with which the apostles preached what they called the resurrection of the dead and for the truth of which so many of the early Christians were ready to suffer ridicule, persecution and death itself. Paley's argument is true enough; the courage of the martyrs of the first centuries does go far to prove that Jesus really rose from the dead.

Now, in this sceptical age, the witnesses of the facts of Spiritualism, if they would renew the faith in the resurrection, that is to say in the immortality of the soul, ought in their turn to be ready to testify to their religion by self-sacrifice, poverty and resignation under calumny, contempt, abandonment of friends and often under the most undeserved and cruel persecutions. Do they not do it? What is the life of an outspoken Spiritualist, and above all, of a medium for materialization, but a prolonged martyrdom? Look at the devilish persecution of poor helpless sensitives! In an age a little less enlightened and in a country a little less free, they would have been burnt to death, as indeed the mediums called witches were burnt some two hundred years ago in New England, Talk of the Inquisition! Our mediums have been and are exposed to-day to fires in reality quite as cruel as those of Smithfield, and some of them have actually been done to death, but they show a fortitude, a fidelity to truth in face of persecution commanding both earth and spirit life, which would have done credit to St. Stephen himself.

They are the scapegoats of progress. Their bodies serve as fascines to fill up the ditch which separates the past from the future.

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